



# CONCEPTS OF KNOWLEDGE AND PERCEPTION ON THE CONTEXT OF VAIŚEŚIKĀ PHILOSOPHY

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## ABSTRACT

Vaiśeṣikā Philosophy i.e. Philosophy of Kaṇāda is vast and scientific on philosophical base. Here we have taken only a part and i.e. process of cognition / perception / knowledge acquired by human being.

**KEYWORDS:** आत्म (soul), ज्ञान (knowledge / cognition), इन्द्रिय (sense-organs), द्रव्य (substances), प्रसिद्ध (perceive), प्रयत्न (effort / volition) मन (mind), समवाय (combined / conjunct), हेतु: – Logic / Science of reasoning.

## INTRODUCTION:

Philosophy literally indicates *love of wisdom* and the term *Darśana* may be defined as *Drśyate anena iti darśanam*<sup>1</sup>. Philosophy makes us to know our environment and to systematise our scientific knowledge, moral aesthetic and religious experiences in logical as well as rational way of learning. It is composed of epistemology<sup>2</sup>, metaphysics<sup>3</sup> and axiology<sup>4</sup>. Indian philosophy is spiritualistic and keep emphasis on realisation of truth i.e. *see the self*. Here theme is *earthly life is full pains* and these are *Ādhyātmika*<sup>5</sup>, *Ādhibhautika*<sup>6</sup> and *Ādhidaivika*<sup>7</sup>. Indian philosophical system has been categorised as *Nāstika*<sup>8</sup> and *Āstika*<sup>9</sup>. *Vaiśeṣikā Darśana* is under *Āstika* category and it occupies a pivotal role in the field of Indian Philosophy. The name derived from *Viśeṣa* i.e. particularity. It is a systematic philosophy propounding liberation from clumsy concepts. It confers *tattvajñāna* (तत्त्वज्ञान) i.e. right knowledge. Kaṇāda in his philosophy accepted six categories as: *Dravya*, *Guṇa*, *Karma*, *Sāmānya*, *Viśeṣa* and *Samavāya*. Of these third is Karma and it had been divided into five kinds of actions in which *movement of mind* on philosophical base has been mentioned. Action of mind has been considered as imperceptible substance i.e. cannot be perceived but can only be inferred through our internal perceptions which was explained cognition etc.

## DESCRIPTION:

Meaning of the word *knowledge* may be synonym to familiarity, awareness or understanding of something on the basis of facts, information, description, skill by which one can acquire perceiving. In other-words, it is theoretical as well as practical understanding.

In philosophy it is known as **epistemology** where the great philosopher Plato asserted that *Knowledge is justified true belief*. [Durant, 1954]

Knowledge acquisition goes through cognitive processes such as perception, communication and reasoning.

Therefore, knowledge and perception are twins.

धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानानिःश्रेयसम् ॥१॥४॥

Dharmaviśeṣa<sup>10</sup>-prasūtā<sup>11</sup> dravya<sup>12</sup>-guṇa<sup>13</sup>-karma<sup>14</sup>-sāmānya-viśeṣa<sup>15</sup>-samavāyanām<sup>16</sup> padārthānām<sup>17</sup> sādharma<sup>18</sup>-vaidharma<sup>19</sup>-abhyām<sup>20</sup> tattva<sup>21</sup>-jñānān<sup>22</sup>-niḥśreyasam<sup>23</sup> ॥1॥4॥

*A method invented by observing substances, its qualities, its actions, its originality, its adulteration / combination with other materials along with similarities and differentiability by fundamental knowledge is supremacy.*

Vaiśeṣikā System of Philosophy gave such essence of knowledge. Therefore, it is beyond saying that it is a super source. The essence is transacted by the word '*tattvajñāna*' refers to the treatise by the word '*dharma-viśeṣa-prasūtāt*'. In '*dravya-guṇa*- etc.' words it is copulative as well as prominent, because the essence of knowledge of predictability is based on supreme source.

आत्मेन्द्रियार्थसन्निकर्षे ज्ञानस्य भावोऽभावश्च मनसो लिङ्गम् ॥२॥१॥

(Ātma<sup>24</sup>-indriyārtha<sup>25</sup>-sannikarṣe<sup>26</sup> jñānasya<sup>27</sup> bhāvo'bhāvaśca<sup>28</sup> manaso<sup>29</sup>)

liṅgam<sup>30</sup> ॥3॥2॥1॥

Attachment of senses with mind / soul depends on acquiring and non-acquiring of knowledge according to activeness of mind.

*The mind is that which, while there is contact of the soul with the sense and its object, being connected with the sense, there is production of knowledge and which not being so connected with sense, there is no production of knowledge.*

The activity of the mind is the mark of the soul. Therefore, mind is the instrument for acquiring knowledge as it is dense, mouldable or mediatable. So, soul is the operator to connect mind with the sense to apprehend the desired or agreeable object, rather than with any other sense. This is the reason of the violation of the order of enumeration. The meaning is that the mind is that which, while there is contact of the soul with the sense and its object, being connected with sense, there is evolution of knowledge and which not being so connected with the sense, there is non-production of knowledge.

The movement of the mind

इन्द्रियार्थप्रसिद्धिरिन्द्रियार्थेभ्योऽर्थान्तरस्य हेतुः ॥३॥१॥२॥ प्रसिद्धा इन्द्रियार्थाः ॥३॥१॥१॥  
सोऽनपदेशः ॥३॥१॥३॥ कारणाज्ञानात् ॥३॥१॥४॥ कार्येषु ज्ञानात् ॥३॥१॥५॥  
अज्ञानात् ॥३॥१॥६॥

Indriyārtha<sup>31</sup>-prasiddhiḥ<sup>32</sup>-indriyārthebhyah<sup>33</sup>-arthāntarasya<sup>34</sup> hetuḥ<sup>35</sup> ॥3॥1॥2॥  
Prasiddhā<sup>36</sup> indriyārthāh<sup>37</sup> ॥3॥1॥1॥| Sah<sup>37</sup>-anapadeśah<sup>38</sup> ॥3॥1॥3॥| Kāraṇa-ajñānāt<sup>39</sup> ॥3॥1॥4॥| Kāryeṣu-jñānāt ॥3॥1॥5॥| Ajñānāt-ca ॥3॥1॥6॥

*Sense organs experience objects as well as differentiation of objects by logic i.e. by science of reasoning. In a word it is cognition<sup>39</sup>. Because objects are perceived / recognised by sense organs. Perception of similar object as that will be false. Causes / properties of the object (s) are not as per the cognition or conscience. Effects of these objects will create new knowledge / perception.*

Senses are the foundation of perception because its activeness or absence is the criteria of determining the perception. As application of experience of the objects by senses are operated by soul. Effect of senses is to determine the characteristic on consciousness or perception. Consciousness exists in minute degree in the components of object (s) but it is manifested throughout. Therefore, it cannot be claimed that it is not preceded by a like attribute nor there arises the impossibility of uniformity. In anticipation, consciousness may in reality exist in an imperceptible degree. Thus, it can be affirmed than soul inferred perception / knowledge from organs.

आत्मेन्द्रियार्थसन्निकर्षाद्यिन्द्रियप्रवृत्ते तदन्यत् ॥३॥१॥८॥

Ātma-indriya-ārtha<sup>40</sup>-sannikarṣāt<sup>41</sup>-yat<sup>42</sup>-niṣpadyate<sup>43</sup> tat<sup>44</sup>-anyat<sup>45</sup> ॥3॥1॥8॥

*That the effectuated / conjunction of soul, sense and object is other / different i.e. knowledge.*

Contact of the soul, the sense-organs and the object produce knowledge. It is the mark of existence of soul. Thus, knowledge is, in two ways, the mark of existence of soul; either by the inference that knowledge must reside somewhere because it

is an effect like colour etc. or by assuming the form of recognition. So, by means of commonly observed characteristics appertaining to it viz., an effect or an attribute, knowledge truly becomes a mark of the existence of the soul. And these are recognition, again, resiling from other agents, resolves into having but one agent or cause.

द्रव्येषु ज्ञानं व्याख्यातम् ॥८१॥१॥ तत्रात्मा मनश्चाप्रत्यक्षे ॥८१॥२॥ ज्ञाननिर्देशे  
ज्ञाननिष्पत्तिविधिरुक्तः ॥८१॥३॥

Dravyeṣu<sup>46</sup> jñānaṁ vyākhyātam ॥81॥1॥ Tatra<sup>47</sup>-ātmā manaḥ-ca-apratyakṣe<sup>48</sup>  
॥81॥2॥ Jñāna-nirdeśe jñāna-niṣpatti-vidhiḥ-ukta ॥81॥3॥

*To acquire cognition / perception / knowledge presence of substances are essential. There conjunction of soul and mind is effective but not visible. The device through which cognition has been originated, it will be accomplished by that.*

Here cognition is two-fold *Vidyā* (विद्या) and *Avidyā* (अविद्या) where *vidyā* is science or true knowledge and *Avidyā* is non-science or false-knowledge. *Vidyā* can be characterised by perception, inference, memory and testimony whereas *Avidyā* can also be characterised into four as doubt, error or mistake, dream and uncertainty / indecision.

प्रयत्नयौगपद्याज्ञानायौगपद्याच्चैकम् ॥३॥२॥३॥

Prayatna<sup>49</sup>-yogapadyāt<sup>50</sup>-jñānā-yogapadyāt-ca-ekam<sup>51</sup> ॥3॥2॥3॥

*There should not be simultaneity of efforts in volition as well as non-existence of simultaneity of cognition as mind in a body is one and only one<sup>52</sup>.*

As per Prasātapāda -Bhāṣya the explanation is:

मनस्त्वयोगान्मन (मनस्त्वाभिसम्बन्धान्मनः)। सत्यप्यात्मेन्द्रियार्थसान्निध्ये ज्ञानसुखादीना (सुखदुःखानां / ज्ञानसुखदुःखानां) मभूत्वोत्पत्तिदर्शनात् करणान्तरमनुमीयते। श्रोत्राद्यव्यापारे स्मृत्युत्पत्ति (स्मृत्युत्पत्ति) दर्शनात् बाह्येन्द्रियैरगृहीतसुखादिग्राह्यान्तरभावाच्चान्तःकरणम् (ग्राह्यान्तरभावाच्चान्तः)। तस्य गुणाः संख्यापरिमाणपृथक्संयोगविभागपरत्वापरत्वसंस्काराः। प्रयत्नज्ञानायौगपद्यवचनात् प्रतिशरीरमेकत्वं सिद्धम् (प्रतिशरीरमेकं)। पृथक्कमप्यत एव। तदभाववचनादणुपरिमाणम्। अपसर्पणवचनात् संयोगविभागौ। मूर्तत्वात् परत्वापरत्वे संस्कारश्च। अन्तर्भवत्वाद्द्वयानारम्भकत्वम्। क्रियावचनान्मूर्तत्वम् (क्रियावचनान्मूर्तत्वम्)। साधारणविग्रहवत्प्रसङ्गादजत्वम्। (स्वयं- इत्यधिकं) करणभावात् परार्थम्। गुणवत्त्वाद्द्वयम्। प्रयत्नादणुपरिग्रहवशादाशुस्त्वारि चेति (प्रयत्नादणुपरिग्रहवशादाशुस्त्वारितेति) ॥ [ M a n a s t v a y o g ā n m a n a (manastvābhisamban-dhānmana) | Satyapyātmendriyārthasānnidhye jñānasukhādīnā (sukhaduḥkḥādīnām / jñānasukhaduḥkḥānām) | mabhūtvotpattidarśanāt karanāntaramanubhīyate | Śrotrādyavyāpāre s m ṛ t y u t p a t t i ( s m ṛ t y u p a p a t t i ) d a r ś a n ā t bāhyondriyairagṛhītasukhādigrāhyāntarabhāvāccāntaḥkaranam (grāhakāntarābhāvāccati) | Tasya guṇāḥ saṁkḥāparimāṇapṛthattkasamīyogavibhāgaparatvāparatva-saṁskārāḥ | Prayatnājñānāyogapadyavacanāt pratisārīramekatvaṁ siddham (pratisārīramekaṁ) | Pṛthattkamapyata eva | Tadabhāvavacanādaṇuparimāṇam | Apasarpaṇavacanāt saṁyogavibhāgou | Murtatvāt paratvāparatve saṁskāraśca | Asparśavattvādravyānārambhakatvam K r i y ā v a t t v ā n m ū r t a t v a m ( k r i y ā v a c a n ā n m ū r t a t v a m ) | Sādhāraṇavīgrahavattvaprasaṁgādajñātvaṁ | (Svayam-ityadhikam) | K a r a n a b h ā v ā t p a r ā r t h a m | G u ṇ a v a t t v ā d d r a v y a m | P r a y a t n ā d ū ṣ ṭ a p a r i g r a h a v a ś ā d ā ṣ u s a ṇ v ā r i c e t i (prayatnāḍṣṭaparigrahavaśādāṣuṣaṇvāriteti) ॥

Human being used their mind to acquire Knowledge / cognition and pleasure etc. and it evolved from the interaction of soul / mind with sensible organs. Different sensory organs create different sense / knowledge as these are affected by efforts produced on them by soul and there hearing is not essential for remembrance of a thing. Contact of sensory organs are properly senses by mind i.e. sensory organs are apprehended by mind. The qualities of mind are *Number, Dimension, separateness, Conjunction, Disjunction, Priority, Posteriority and Faculty*.

*Kaṇāda expressed mind in a body is unique and how mind initiates to acquire knowledge.*

Kaṇāda expressed his doubt in acquiring knowledge through learning.

सामान्यप्रत्यक्षाद्विशेषा प्रत्यक्षाद्विशेषस्मृतेश्च संशयः ॥२॥१॥७॥

(Sāmānya<sup>53</sup>-pratyakṣāt<sup>54</sup>-viśeṣā pratyakṣāt-viśeṣā<sup>55</sup>-smṛiteḥ<sup>56</sup>-ca<sup>57</sup> saṁśayaḥ<sup>58</sup>  
॥2॥1॥7॥)

*Doubt arising from perception of general things, distinguished things and recollection from memory are act of and way of learning<sup>59</sup>.*

Perception / learning on the basis of eye-sight: -

दृष्टञ्च दृष्टवत् ॥२॥२॥१॥८॥ यथादृष्टमयथादृष्टत्वाच्च ॥२॥२॥१॥९॥ विद्याऽविद्यातश्च संशयः  
॥२॥२॥२०॥

(Dṛṣṭam<sup>60</sup>-ca dṛṣṭa-vat<sup>61</sup> ॥2॥2॥18॥ Yathā-dṛṣṭam-a-yathā-dṛṣṭatvāt-ca ॥2॥2॥19॥  
Vidyā-a-vidyāt-ca saṁśayaḥ ॥2॥20॥)

*Resembling of a thing which have seen before i.e. comparison from memory. Thing which has been seen in one form, now in seen in another form i.e. recognition of things in different forms. All these are basis of science and nescience creating doubt which helps to acquire perfect knowledge by way of doubt through knowledge and non-knowledge<sup>62</sup>.*

एतेन गुणत्वे भावे च सर्वेन्द्रियं ज्ञानं व्याख्यातम् ॥४॥१॥३॥

Etena<sup>63</sup> guṇatve<sup>64</sup> bhāve<sup>65</sup> ca sarvvendriyaṁ<sup>66</sup> jñānaṁ vyākhyātam<sup>67</sup> ॥4॥1॥13॥

*By the above illustration it can be drawn an inference that knowledge, in regard to attributes and existence, is omni-sensuous i.e. conclusion of activities of all senses.*

Capability of apprehending by an individual is apprehension through all senses.

Cognition is that by which every object can be understood. It is two-fold (1) perception, (2) Inference.

Perception: It is originated by sensory organs in appreciating substances.

Perception is four-fold (i) doubtful perception, (ii) decisive perception, (iii) imperfect perception, (iv) perfect perception.

(i) Doubtful perception is that which is preceded by the perception of properties common to more than one object by conjunction of self with mind subject to recollection of specific properties of the alternatives and it is the knowledge of deliberation where doubt may be sought as *what is this?*

(ii) Decisive perception followed by doubtful perception having conjunction of self with mind on ascertainment of the specific property of one of the alternatives and here knowledge is in assertion and it may be expressed as *it is this*.

(iii) Imperfect perception is the perception of properties common to more than one object by the contact of self with mind by taking improperly the specific property of one of the alternatives for that of the other and it is the knowledge of incorrect assertion.

(iv) Perfect perception is the perception of properties common to more than one object by the conjunction of self with mind to have perception of specific property of one of the alternatives and this is the knowledge without error.

Perception comes out in three ways (A) perception by four factors; (B) perception by three factors; perception by two factors:

(A) It is due to sensory representation i.e. acquiring of perceptions from colour, taste, smell, touch, number extension, individuality, conjunction, disjunction, priority, posteriority, fluidity, viscosity which are altogether appreciable; actions throwing, going etc.; abiding the substances, earth, water, fire and existence, commonness, potentiality, non-potentiality, soundness:

a) Self.

b) Sense-organs.

c) Mind.

d) Objects.

(B) Perception of sound, potentiality, non-potentiality, soundness and existence:

a) Self.

b) Sense-organs.

c) Mind.

(C) All cognition like pleasure, pain, desire, aversion and effort:

a) Self.

b) Mind.

Inference is that which is preceded by knowledge on one of the two things 1) inherent in the same subject; 2) thing contradictories to other. It is effective by conjunction of self with mind in consideration of consequences of recollection of the connection between them.

Inference is also of two types a) inference from observing common properties; b) inference from not seeing common properties.

- a) Inference from observing common properties is reasoning which produces knowledge of inferred objects; here it may happen that whole of the object is not seen then by concept of inferential marks, by recollection of inferential mark, by conjunction of mind.
- b) Inference from not seeing is reasoning from knowledge about it from its cause, effect, conjunction, contradiction and ultimate recapitulation from mind.

Cognition is action of mind to acquire knowledge as well as understanding through thought, experience, and the senses. The process may be taken to be performed by (a) intellectual functions; (b) attention; (c) acquire knowledge (d) store as memory and use it; (e) ability to judge, evaluate; (f) build capacity of reasoning and computing; problem solving and decision making and comprehension. Cognitive processes use existing knowledge and generate new knowledge. In psychology, it is the scientific study of mental processes such as: attention, language use, memory, perception, activity of problem solving, creativity and individual thinking.

Perception, a part of cognition, is the organisation, identification, and interpretation of information received from sensory-organs i.e. sensory information in order to understand the presented information, or the environment of-course with the help of existing information within memory. Perception can be defined as recognition and interpretation of our sensory information.

Knowledge, being a part of cognition, is familiarity, awareness and understanding which is acquired through experience or education by the way of perceiving, discovering, learning. Knowledge can refer to theoretical and, or practical understanding of a subject.

#### CONCLUSION:

In this context we want to express the part of works of Rṣi<sup>68</sup> Kaṇāda under philosophical view point. It expressed cognition tallying with the modern views – What genius was he and his works?

Note: In each Śloka: First number indicates – Book number, Second number indicates – Chapter number and Third number indicates – Śloka number.

#### Indices:

1. दृश्यते अनेन इति दर्शनम् – Observation of things expresses in philosophy.
2. Theory of knowledge.
3. Theory of reality.
4. Theory of values.
5. आध्यात्मिक – intra-organic-psycho-physical: it indicates <sup>mental & physiological sufferings</sup>.
6. आधिभौतिक – extra organic natural causes like men, beasts, birds etc.
7. आधिदैविक – supernatural causes like, planets, ghosts, demons etc.
8. नास्तिक – Heterodox: Who denies the authority of the Vedas and future life and the existence of a supreme ruler or creator of the universe.
9. आस्तिक – Orthodox: Who believes on God and another world.
10. धर्मविशेष – particular rule.
11. प्रसूताद् – produce / gave birth / invented.
12. द्रव्य – substances.
13. गुण – quality / attribute.
14. कर्म – actions / activities.
15. विशेष – particularity / species
16. समवायानां – combined / conjunct.

17. पदार्थानां – substances / different things.
18. साधर्म्य – same category / resemblance.
19. वैधर्म्य – different category.
20. अभ्याम् – through / by means of.
21. तत्त्व – fundamental.
22. ज्ञानान – acquire knowledge. It may be expressed as ज्ञानात्।
23. निःश्रेयसम् – like supremacy.
24. आत्म – soul (Supreme active abstract of body).
25. इन्द्रियार्थ – for sense-organs.
26. सन्निकर्ष – very close / in contact.
27. ज्ञानस्य – on knowledge / on cognition.
28. भाव-अभाव – existed or non-existed.
29. मनसो – with mind.
30. लिङ्गम् – connected.
31. इन्द्रियार्थ – senses by organs.
32. प्रसिद्धि – experience.
33. इन्द्रियार्थेभ्यः – senses of objects.
34. अर्थान्तरस्य – sense of different objects.
35. हेतुः – Logic / Science of reasoning.
36. प्रसिद्धाः – perceived.
37. सः – that i.e. perception.
38. अनपदेशः – appearance as similar from अपदेश – mark.
39. As per *Upaskāra of Śankara Misra*: इन्द्रियार्थप्रसिद्धेरात्मपरीक्षायामुपयोगमाह। हेतुर्लिङ्गमर्थान्तरस्य आत्मन इन्द्रियार्थेभ्यः इति इन्द्रियेभ्यो अर्थेभ्यश्च रूपादिभ्यस्तद्द्रव्यं यदर्थान्तरमात्मा तस्य लिङ्गमित्यर्थः। यद्यपि ज्ञानमेव लिङ्गमिह मिस विवक्षितं तथापीन्द्रियप्रसिद्धे रूपादिशास्त्राकारस्यप्रसिद्धतरतया तादृप्येणैव लिङ्गत्वमुक्तं तथाहि प्रसिद्धिः वचचिदाश्रिता कार्यत्वात् षटवत् गुणत्वाद्वा क्रियात्वाद्वा सा च प्रसिद्धिः करणजन्या क्रियात्वात् छिदिक्रियावत् यच्च प्रसिद्धेः करणं तदिन्द्रियं तच्च कर्तृप्रयोज्यं करणत्वात् वास्यादिवत् तथा यत्रेयं प्रसिद्धिराश्रिता यः घ्राणादीनां करणानां प्रयोक्ता स आत्मा॥ (Indriyārthaprasiddherātmaparīkṣāyāmupayogamāha | Heturlīṅgamarthāntarasya ātmana indriyārthebhyah iti indriyebhyo arthebhaśca rūpādibhyastadvadbhyaśca yadarthāntaramātmā tasya liṅgamityarthah | Yadyapi jñānameva liṅgamiha mīsa vivakṣitam tadāpīndriyaprasiddhe rūpādisākṣātkārasyaprasiddhataratayā tādūpyeṇaiva liṅgatvamuktam tathāhi prasiddhiḥ vavacchidāśritā kāryatvā ṣaṭavat guṇātvādvākriyātvādvā sā ca prasiddhiḥ karaṇajanyā kriyātvāt chidikriyāvat yacca prasiddheḥ karaṇam tadindriyam tacca kartṛprayojyam karaṇatvāt vāsyādivat tathā yatreyam prasiddhirāśritā yaḥ ghrāṇādinām karaṇānām prayoktā sa ātma ||) Here relation of sense-organs, soul and mind is explained: By cognition and conjunction of soul, mind and sense-organs recognizing objects by colour etc. imply knowledge. Universal cognition of sense of objects, immediate presentation of mind to differentiate qualities like colour etc. are the evidences of existence of soul. The universal cognition must inhere in something; either as an effect as a water-pot or as an attribute or as an action. Since it is an action in the same manner as cutting is an action, it must be produced by an instrument. The instrument of universal cognition is sense and that, being an instrument, must be employed by someone, as an axe is employed. So, universal cognition employs instruments, the olfactory and other organs is the existence of soul.
40. अर्थ – object.
41. सन्निकर्षात् – adhered / contacted.
42. यत् – which.

43. निष्पद्यते – accomplished.

44. तत् – that.

45. अन्यत् – another / different.

46. द्रव्येषु – by substances.

47. तत्र – therein.

48. अप्रत्यक्षे – non-perceptible.

49. प्रयत्न – effort / volition.

50. यौगपद्यात् – simultaneity.

51. एकम् – one and one only.

52. As per *Upaskāra of Śāṅkara Misra*: तत् किं प्रतिशरीरमेकमेकं वेति सन्देहे निर्णायकमाह। मनः प्रतिशरीरमिति शेषः यद्येकैकस्मिन्नपि शरीरे बहूनि मनांसि स्युस्तदा ज्ञानप्रयत्नानां यौगपद्यं स्यात् यत् नर्तकीकरचरणाङ्गुलीषु युगपत् कर्मदर्शनाद्युपदेव बहवः प्रयत्ना उत्पद्यते इति मतं तदयुक्तं मनसः शीघ्रसञ्चारादेव तदुपपत्तेः॥ (Tat kiṁ pratiśarīramekamekaṁ veti sandehe nirṇāyakamāha | Manaḥ pratiśarīramiti śeṣaḥ yadyekaikaśminnapi śarīre bahūni manānsi syustadā jñānaprayatnānāṁ yōgapadyaṁ syāt yattu nartakīkaracaranāṅgulīṣu yugapat karmadarśanādyugapadeva bahavaḥ prayatnā utpadyate iti mataṁ tadayuktaṁ mansaḥ śīghrasañcārādeva tadupapatte ||) There may be doubt in existence of internal organs in a body be one in individual or more. If there were in each single body many internal organs or common sensory there would be simultaneity of cognitions and volitions. The opinion is that many volitions are simultaneously exerted, since we see simultaneous action in the arms, legs, fingers and toes of a dancer, is erroneous, for this arises merely from the rapid transition of the internal organ.

53. सामान्य – General.

54. प्रत्यक्ष – Perception.

55. विशेष – Distinguished.

56. स्मृतिः – From memory.

57. च – and.

58. संशय – Doubt.

59. *Sāmānyapratyakṣāt* (सामान्यप्रत्यक्षात्) means from the perception i.e. apprehension of the object having general property. *Viśeṣāpratyakṣāt* (विशेषप्रत्यक्षात्) means from the non-perception or non-apprehension of the property having mutual difference. *Viśeṣasmṛiteḥ* (विशेषस्मृतेः) means from the recollection of the particulars; it also includes apprehension by sense. The word *cha* (च) adds *adrṣṭam* (अदृष्टं) i.e. invisibility.

60. दृष्टं – which is seen.

61. दृष्टवत् – like that what we have seen.

62. As per *Upaskāra of Śāṅkara Misra*: आन्तरसंशयो हि विद्या ज्विद्याभ्यां भवति यथा मौहूर्तिकः सम्यगादिशति चन्द्रोपरागादि असम्यगपि तत्र स्वज्ञाने संशयो ज्य जायते सम्यगादिष्टमसंयग्वेति यद्वा ज्ञानं हि ववच्चिदविद्या अप्रमा भवति तथा च जायमानत्वात् सद्विदमसा वेति संशयो जायते॥ (Āntarasamśayo hi vidyā jvīdyābhyaṁ bhavati yathā mōhūrtikaḥ samyagādiśati candroparāgādī asamyagapi tatra svajñāne samśayo śya jāyate samyagādiṣṭamasamyagveti yadvā jñānaṁ hi vavaccidavidyā apramā bhavati tathā ca jñāyamānatvāt sadidamasā dveti samśayo jāyate) Internal doubt produced by knowledge and the want of knowledge. For instance, an astronomer predicts truly and predict untruly eclipses of the moon etc. Accordingly, a doubt arises in his mind as to his knowledge whether it be correct or not. Knowledge is sometimes science and sometimes not science for wanting demonstration and consequently a doubt arises with respect to something, whether, inasmuch as it is known, it exists or not.

63. एतेन – by these.

64. गुणत्वे – in regard to attributes.

65. भावे – in regard to existence.

66. सर्वेन्द्रियं – omni-sensuous i.e. relating to all senses.

67. व्याख्यातम् – explained.

68. ऋषि – Scientist.

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